1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

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women had to be good and behave carefully so as not to give bad luck to the man. All of a man's relatives were under this restriction.

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When a very prominent man with many relatives has been slain, or when an attack on an unguarded camp has aroused great anger, caution is forgotten. "When we are at war and out for a fight, we go right to the trail and face the enemy in the daytime. We are not particular."

Once a San Carlos Indian cut off a Chiricahua's head, and it led to much trouble and an outbreak. J. was right in the particular Chiricahua bunch when it happened.

[648]

Some Chiricahua had been away from the reservation. The U.S. army men had been after them and had offered twenty-five dollars for every hostile Chiricahua's head brought in. This bunch of Chiricahua decided to come in. They came close to the agency and were eating there. They put J. on a ridge to watch and stand guard. Finally J. was relieved by another boy, a good-looking young Chiricahua. A few minutes later, as he was sitting on the ridge with his gun across his knees, looking in the opposite direction, a San Carlos Indian crept up behind him and shot him. As soon as he shot, he was on this boy with his knife and cut his head off.

The rest of the Chiricahua came up and saw what had been done. They were as angry as could be. They found out who had done this and went down to his camp to get him. But he had been warned and got away. His wife and several children were there, though, and they killed them and left them lying right there. They went out and began shooting into other near-by San Carlos camps. They were so angry they didn't care what they did. Then they made for the hills. And so there was another outbreak.

726

But ordinarily rage is tempered by reason, and the war party moves in a disciplined way:

When they start out they have two men ahead and two behind; they have scouts on every side. When they are ready to camp for the night, they send scouts ahead and in the directions to look for the enemy until dark comes. Early in the morning they do the same. These scouts come back and report.

[596]

On the march "the men of each cluster [extended family] stick together near their own leader." But, generally speaking, each person is responsible for his own welfare:

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[415]

Each individual usually takes his own provisions with him. He takes some mescal and dried meat which he carries in a buckskin or hide bag attached to his shoulder strap [bandoleer]. The fire drill, if he has one with him, can be carried in this bag too. He carries water in a container made of the intestines of animals. He just ties the ends to keep it shut. He doesn't carry a water jar, because they

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726 [724] are clumsy and because when it gets warm the water gets a pitchy taste. Some might go on horseback and some on foot. Each man cooks for himself; each man eats what he has. If they capture horses from the enemy, each man ropes the best horse he can.

726 701 756 302 The leader or a shaman sometimes decorates the faces of the members of the group:

There is no special way of face-painting for all warriors. Some leader like Geronimo who has special power might decorate his men as his power directs him. Geronimo used to mark his men on the forehead, the sides of the face, and across the nose.[1] It was his own way though and not the way of all the Chiricahua.

726 702 868 Attached to the party sometimes are novices, though there is a tendency to encourage their attendance on the less hazardous raids instead:

Just the young boy, the novice who is fourteen or fifteen years old, takes a stick and reed for scratching himself and for drinking water. They have to use the sacred language while they are out. These boys have to use this kind of talk around camp too as long as they are novices. On the warpath or raid the men call the novice Child of the Water.

726 [756] On the journey the shaman's advice is a powerful influence in determining the decisions of the leader:

Any big war party will have a shaman along to tell them how to get success. He tells them whether to go to the open country or whether to keep back in the hills where the enemy are. They don't have to take any certain shaman along on a war party. There is sure to be some regular warrior along who has power.

Of the time and manner of attack on enemy camps, this account has been given: "We usually attack early in the morning. We are quiet when we go to attack. We fight in hand-to-hand action, and the individual can advance or retreat according to his chance and how the fight is going. In the battle the men obey the leader."

726 701 The role of the leader in the actual conflict is a central one:

Before the engagement each leader would talk to his group and encourage them. He would go before them in battle and perform great feats to spur them on. After the engagement he had to lead his men to safety and water.

[1] One informant gave a secular reason for the face-painting: "The white paint on the faces of Geronimo's men was to mark them in battle so they wouldn't kill their own men."